/135 cont'd/

586 and will if need be help her in the task. Thus the wife maintains face; she will be able to say that she did not want her husband any more, and he will not have any difficulties with his wife's family either, since it is the daughter who wanted to go away. In the end, the husband will even profit greatly by the sale of his wife. On the other hand, if the wife insists on not wanting to look for another match, the husband will be patient and will not resort to repudiation except as a last extreme. That is the ordinary course of the preambles to divorce.

/136/ 2. Causes of Divorce

593 The causes of divorce appear to be more or less numerous.
586 The primary and most ordinary cause is certainly interest in another person, which brings on mutual and daily increasing aversion between the husband and wife. A wife can fall and that is understood; the husband will even allow his wife not to come home at night from time to time, for he himself does not come home regularly every evening, either. Grounds for divorce require regular and therefore public relations.

626 Do not think, however, that husbands give complete freedom
837 to their wives; do not believe that all husbands are indifferent to
539 these things. They tell about a good many cases in which the wife and her lover, having been surprised at night, were tied together or
837 tied to a stake, beaten, etc., by the heads of the village with whom
672 the husband had lodged a complaint. The families of the guilty ones were called, they had to act as guarantors for their members; then the guilty man had to offer his apologies to the injured husband and give him a pig, a sheep, etc. The level of morality among the T'ou-jen has not yet fallen so low that they no longer know their duties and rights in these matters. So it is not rare to see a husband beat his wife and to hear the wife, on her knees, beg her husband, "Big brother, pardon me this time; big brother, treat me with indulgence this time, that won't happen any more." Now one does not ask pardon and one does not allow oneself to be beaten when one's conscience is clear.

[231 cont.]

The Power of Heaven

776 Heaven as giver of all benefits. -- As repeatedly appears in the individual chapters, all benefits come from heaven. It [241] gives rain and sunshine, causes the seed to thrive, and protects [782] man and animal from sickness. Man acknowledges this in the offering, especially in the primitial offering and the harvest thank-offering. The grain, the barley, is ultimately traced back to heaven by man. (Cf. above under the primitial offering, agriculture myth, p. 340.) Man owes even his clothing [773] to heaven. Thus it is said at the beginning of the Geser legend: "Heaven provided the benefit of clothing; a boot fell down from heaven (tieńgĕre dž̌oǵ nāńladzia; tieńgĕrdza perlõńgë bõdzi rĕdzia)." (Verses 6-7.) -- That other gods are also called upon for various needs does not prejudice the fact that heaven is the cause of even these benefits. The case would only be otherwise if there were things which were ascribed to these spirits to the exclusion of heaven, which, however, cannot be demonstrated from the material available.

776 The moral power of heaven. -- The moral power of
577 heaven is expressed by the fact that man puts his conscience in
626 relation to heaven and acknowledges the latter as binding and entitled to sanction. For that which we would call conscience [192] the Tujen simply uses the word heart (sgil); sgil is not the physical heart, but the inner attitude, heart in the figurative sense. Thus they say, for instance, sen sgil (good heart); tsini sgil diesĕn ugua (you do not have an honest attitude); tsini sgil ugua (you have no conscience). In these cases the Tujen translates the word sgil with the Chinese leang-hsin (conscience, honest spirit). (Cf. also DMF 348.) Now, as the two prayer formulas that were explained above demonstrate, heaven knows the inner attitude, it knows the heart of a man: "If I did evil to you, heaven knows it," "Heaven is not high, it knows it." Since these sentences are used as oath or vow formulas, it is not simply confirmation of heavenly knowledge that is given by them, but rather one tacitly also presupposes a sanction by

[231 cont.]
776 heaven that is based upon this knowledge. This is made even
577 clearer by the fact that one ascribes punitive power to heaven.
626 A much-used expression is: "tieṅgëre dardzia, heaven has
[192] punished (sc. him), that is, sent misfortune"; dari- means literally "to tame"; it is used predominantly for the taming of unruly horses. Similarly it is also said when one humbles a proud person: "tolgue dari- (to force the head down)." (Cf. DMF 45.)
[777] The people popularly explain the blows of misfortune that strike a person as a humbling and punishment by heaven.

776 [232] Above all heaven shows itself as a binding force
585 at the conclusion of a marriage. According to L. Schram
626 (Mariage, pp. 71 and 174), the actual act of concluding a marriage is the kowtow that the bridal people perform in the yard before heaven and the countless burchan. Heaven stands in first place. The significance of the act is shown by this solemnity,
[171] which crowns the other ceremonies. Precisely as among the Chinese, this rite before heaven (among the Chinese without burchan) has the force of law, and the marriage is regarded as concluded. That an ancient conception lies at the bottom of
[533] this is shown in the song delivered, "The Bird Pair," which is sung at every wedding. In it is described how shepherd and shepherdess at the incense offering regard themselves as a pair. (Cf. above, p. 343, where the incense offering is discussed.) Then, however, it is stated with unmistakable unequivocalness: "We venerate the great heaven and are a pair for life (šge tieṅgërni amudadzi, nigë nisëni dzawa dañlieya)." Likewise
[588] the marriage with the mani-tree in the absence of a husband is regarded as having the force of law before heaven; cf. Schram, op. cit., p. 127. The children born of the woman are called in Chinese t'ien sheng tzu (heaven's children). Before this marriage the girl is given the woman's hairdo; this is called
[302] in Chinese pao t'ien-t'ou (to apply the heavenly hairdo). --
[831] The opposite also appears; a girl promises her virginity to heaven and as a sign of it lets her hair hang down: arin fsdzün tieṅgërde fdzë bõlgadzia (the pure girl lets her hair hang down for heaven). -- For the rest, the ancient Mongolic conception of the election of the Mongols by God and their task of rulership might still be exerting an effect among the Tujen.

The Fa't'ai even has the power to redress the mal- 792
administration of the intendancies, but all these powers 794
are more nominal than effective, because the name of 534
the Fa-t'ai-to-be is proposed by the intendancies themselves to the supreme chief of the lamasery. They know very well which Fa-t'ais are bent on reforms and set in their ways, and in order to secure the peace of the lamas and their own, they avoid proposing the name of "trouble makers." The Fa-t'ais, on the other hand, are practical Orientals. They know their appointment lasts for only three years, and that, if they should start with reforms, they would meet with the general covert opposition of the intendancies and of all the lamas, and their reforms would be hamstrung, so why borrow troubles if the next Fa-t'ai would undo what his predecessor had built up?

Therefore, the powers of a Fa-t'ai in Huang-chung are in practice reduced to theoretical and honorary dimensions. They are venerated as the learned supreme teachers of the community and occupy the highest seat in the main temple, next to that of the supreme chief of the lamasery. They very seldom attend the ceremonies in the temple, except when a rich pilgrim invites the community to read texts in his behalf. They attend the ceremony at the time of the festivities in order to enhance the prestige of the community, and march in procession with a stately measured tread to the temple, with the traditional splendor of their retinue. In the fourth, sixth, and eighth months they preach in the temple for the lamas for a few days. The rest of the time they live a happy, peaceful life in their residences, devoting their time to study and meditation, and entrusting, as their predecessors did, the whole direction of the institution to the intendant, who in the final analysis governs the entire institution. Fa-t'ais are inclined more to the speculative than the practical side of life.

A Fa-t'ai has to be a rich man in order to be able to fulfill his office. On the one hand he receives a small salary and at the time of the distribution of alms he receives as many shares as the supreme chief of the lamasery, but the flow of donations is irregular and unpredictable. On the other hand, a Fa-t'ai, several times a year, has to entertain the lamas of the community in a more or less sumptuous manner, with tea, butter, *tsamba*, mutton, beef, rice, raisins, and rolls. Each lama has to take home a fixed number of rolls. These repeated entertainments of lamas, four or five times a year, are the big expenses which a poor Fa-t'ai cannot afford, and they explain why poor but celebrated lamas decline the offer of the office of Fa-t'ai in large communities.

INTENDANT

Every day, during the morning assembly, a few re- [624]
marks are made to the community by the intendant concerning the observance of rules, the decorum required of lamas, the punishments inflicted the previous day

4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

for infractions of the rules, the reform of some misbehavior, the arrival of distinguished guests or pilgrims, the offer of important gifts, and special religious ceremonies asked for by devout people. Herein consists the entire direction and instruction of the lamas, except for those who study in the colleges.

His role has been explained. He is the chief executive of the institution and administers its wealth. He has his own residence; his courtyard is his court of justice, where all the suits of the lamas and of the subjects are judged. All the officials of the institution receive his orders; he has one or two procurators helping him in the material administration, commanding a number of servants varying in accordance with the importance of the lamasery.

DISCIPLINARIANS

Their function is a really important element in the government of hundreds of uncivilized lamas and turbulent young folk living in the same lamasery, most of whom wander correctly along the path of monastic life more from fear of severe corporal punishment than for pure love of Buddha. I never saw a master of discipline in the lamaseries wearing a delightful smile. More often they seemed to be the type of tormentors that might step out of a picture of the Eighteen Buddhist Hells. No wonder the lamas, especially the young folk, dread them.

Usually there are two disciplinarians appointed by the Fa-t'ai for a term of one year. Often they have been proposed for the position by the intendant and his councillors. The disciplinarian presides over a number of lictors. During ceremonies in the temple the disciplinarian maintains order among the older lamas and keeps a constant eye on the novices. A breach of silence or any irreverence is punished instantly by blows from his rawhide whip. He takes note of the presence and absence of lamas at the morning ceremonies, and must investigate to find out whether lamas, not enrolled in the monastery, or laymen, are remaining with their friends at night inside the lamasery, and is responsible in general for the observance of the rules of the monastery.

Permission is required from the intendancy to leave the lamasery for a long time. Business deals are not to be made too ostentatiously. At night lamas may gather with friends to relax, talk, play cards and chess, but are not allowed to make much noise or to disturb the sleep of their neighbors. Gambling is not allowed, nor is the drinking of liquor. At night, the disciplinarian with some of his lictors, armed with rawhide whips, makes a tour of the lamasery. Lamas found brawling, quarrelling, or fighting are brought to the court of the intendant, where penalties are meted out in various brutal forms. The time of the festivities is a difficult one for the disciplinarians, when merchants pitch their tents, and lamas and people drive bargains.

[p. 62(B)]

4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

Very often fights occur, for no important deal is closed in the Orient without brawling or quarrelling. At that time the disciplinarians and their lictors are on duty all day and night. 792 626 794

At festival time women are allowed in the monastery, and relatives are allowed to visit their lama and stay at night in his home, after permission has been obtained from the intendancy. Several old lamas explained to me that the disciplinarian has to be changed every year in order to prevent the lamas from becoming too well acquainted with him, and arranging by bribery to break the rules. How officials, with such a terrible exterior appearance, can be approached so easily to be bribed is shrouded in mystery. For this reason, in all the lamaseries of Huang-chung the disciplinarians are said to be changed every year.

PRECENTOR—UM-DSE

In every lamasery there is a precentor, the leader of the texts recited at the assemblies in the temple. He is usually a man endowed with a voice that resounds in a deep, low, grave tone. At the same time he is the master of ceremonies who trains the officiants. He opens the prayers in a loud voice, in a special low register, the others taking up the chants in unison at the top of their voices. 792 794

COUNCILLORS

In larger lamaseries there are usually four councillors, older lamas, appointed by the Fa-t'ai for three years on the recommendation of the intendant. They constitute in effect, with the intendant, the administrative board of the institution. Before the name of the appointee is proposed to the Fa-t'ai, the intendant refers the proposal to the chief of the lamasery. The result is that the nominally supreme powers of a Fa-t'ai within his institution are in practice curtailed, and the influence wielded by the intendant upon the supreme chief of the lamasery being usually unlimited, the intendant is in reality the supreme ruler of the institution.

The rules to be observed in the lamaseries by all the inmates include the non-admittance of women, the non-admittance at night of laymen, or lamas who are not on the roster, and the obligation to attend the ceremonies prescribed for the members of the community. All other rules conform with the elementary standards of good behavior.

COLLEGES

In important lamaseries, colleges have been established, theoretically as centers of higher education. Some foreign travelers call them "universities." In Huang-chung the only requirements for becoming a member of one of the four traditional colleges and reaping the benefits of the institution, are to be a member of the organic community of the lamas and to know the prescribed texts recited at the meetings held at the temple of the college. Accordingly, the majority 792 794 873

[p. 63(A)]

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More has been done by the chiefs and elders of the villages in promoting justice, creating respect for elders, restoring peace in families, defending the position of the women, preventing adultery, punishing the faults of the youngsters, and making the families happy than by the lamas.

I felt really happy to encounter among this tremendous number of lamas the single exception of the old Living Buddha Li, who in the fasting exercises taught the older people to crave pardon for their faults and to pray, and to hear them say that they were happy to have heard comforting words from the mouth of the old man.

V. THE RED SECT IN HUANG-CHUNG

GENERAL ASPECTS AND FORMER CONDITIONS OF THE RED SECT IN HUANG-CHUNG

In Huang-chung, there are not only lamas of the Yellow Sect, the reformed sect of Tsong khapa, but also of the Red Sect, which still adheres to the rules observed before the reform. The red lamas marry, and live, scattered over the country, with their wives and children. They till their fields and raise cattle, indulge in wine and tobacco, eat garlic and nearly all kinds of meat. They perform their rites when invited by the people and live under the direction of a superior, who has far less power over them than the superior of the yellow lamas has over his subjects.

At home they wear the dress of the lay people; when performing rites they wear the usual lama dress—a red gown, the red hat, and a shade before the eyes, adorned with fringes of the five ritual colors. They use the same ritual paraphernalia as the lamas of the Yellow Sect, but they like to use a drum made of two skulls, and to blow a trumpet made of a human thigh bone; they recite their own texts. They seem to lay stress on the cult of water springs. All of them have the duty to perform the Rite of the 108 Springs, which lasts for 129 days, at least once in their lifetime. Some among them perform this rite two or three times. Well versed in magic, they are capable of performing not only the rites performed by the Yellow lamas, but also many other rites prohibited for the Yellow lamas.

All the lamas of Huang-chung belonged to the Red Sect in former times. The lamas of Ch'ü-t'an, the Nang-suo, Karwa lamas, the Dhyana family lamas, the lamas belonging to small monasteries or hermitages,

abstinence from carnal desires, liquor, and he enforced the rules of moral discipline. However, he did not denounce the images worshipped by the old sect, representing men and women in offensive postures, but gave to them a new interpretation of an abstract nature. . . . Externally the two sects do not differ much from each other." And on p. 434: "I am compelled to say that Lamaism has fallen, and that it has assumed a form quite contrary to that to which its great reformer Tsong Khapa elevated it, and I am sincerely sorry for this degeneration."

5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9
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devotion to the empire. Emperor Yung Lo whom he had served in the expeditions in the desert had given him a precious sword and a famous horse. In 1425 Li Yin had fought the brigands in Anting and at the head of his soldiers had attacked the brigands and himself had killed many among them. He had captured a booty of 130,000 cattle. The emperor had sent minister Yang Yung to congratulate him. His merits were unusual and therefore he received in his dream a visit from the god of war . . . all these circumstances we have recorded on the stele, etc.

Without doubt the titles received by Li Yin, the building of the temple and the name given to it by the emperor himself, the stele, and the wonderful dreams went straight to the heart of the clan members and strengthened the cohesion of the Li clan. All these circumstances normally seem to have been conducive at that time to the building of an elaborate clan cemetery and to the erection in 1426 of the famous "spirit way stele" in honor of Li Nan-ko, the founder of the clan, father of Li Yin.

However, the behavior of Li Yin, puffed up with pride, had changed after he had been honored so magnificently by the emperor. The Governor of Ninghsia, Shih Chao, who had previously been Governor of Hsining, accused him of fostering subversive intentions. Li Yin could disprove the accusation. In Hsining he had assembled 700 families, fugitives from justice, whom he protected. He had settled them in the country and had given them land to till. But they harmed their neighbors, stealing and upsetting the country. Again complaints were lodged with the board of military justice, and Li Yin was ordered to turn over his tenants to the civil authority. In 1432 Ch'i Ch'eng, descendant of T'u-ssu Ch'i, T'o-erh-chih-shih-chieh, was his father's lawful successor to the office of t'u-ssu. The bold Li Yin, not bothering to offend the prominent Ch'i t'u-ssu clan, supported as successor to the t'u-ssu office Chien Tsang, the nephew of Ch'i Ch'eng, who was the son of his sister. He appointed murderers to kill Ch'i Ch'eng. He was accused again. This time the military judges rolled all the accusations into one, condemned him to prison, to the revocation of his titles and honors and to capital punishment. In 1437 the emperor pardoned him, allowing him a small emolument. Soon thereafter he died (*Annals* of Kansu 42: 47*a*; *Annals* of Hsining 27: 11*a*).

HUANGCHUNG T'U-SSU UNDER THE SUBSEQUENT EMPERORS

After the death of Yung Lo, (1424) the alarming confusion and struggle continued unabated among the eastern and western Mongols, both groups appointing their own Khans, who were merely nominal supreme chiefs and actually blind tools in the hands of Togon and A-lu-t'ai who controlled the two groups. A-lu-t'ai, weakened after many encounters with the Chinese and Oirat troops; was finally defeated and killed by the Oirat, Togon, in 1434; and the hegemony of the Oirats

5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9

cessantly he exercised devotedness and zeal." Lu Fu, the second son of Lu Chien, had accompanied his father on the expeditions and had been named by the emperor "secretary commandant" of the city of Chuang Lang in 1519. The son of Lu Fu, Nen, died on the battlefield fighting Tibetans. His grandson was made "assistant commandant." His great-grandson died with the rank of second captain of the garrison of Hung Ch'eng. The group of the descendants of Lu Fu was one of the most prominent defenders of the Ming dynasty.

In 1648 the Mohammedan Milayin revolted in Kanchow. Lu P'ei-tso with his own army accompanied Lu Tien and other t'u-ssu to quell the revolt and recover the cities of Kanchow and Liangchow. He was given the original title of the family, that of "Assistant Commandant."

His descendants fought in 1723–1724 in Huangchung against the rebel Mongols of Kokonor. In 1781 they fought the Salar revolt and in 1784 the Yen Ch'a revolt of the Mohammedans.

During the whole Ch'ing dynasty the descendants of Lu P'ei-tso, in concert with Manchu and t'u-ssu troops of Huangchung and troops of seceders of the T'o Huan clan, quelled revolts and defended the country. Each in succession received the hereditary title of "Assistant Commandant" and an annual salary of 53.4 taels. The Lu P'ei-tso group lived in the country of Hsi Tat'ung and controlled the valleys of Ma Chuang and Yang Fang. It did not control subjects and had no regular soldiers but in time of war its chiefs called on the descendants of the Lu Fu group. It did not have to pay taxes to the Chinese government.[13]

SOCIAL STATUS OF CHIEFS OF GROUPS OF SECEDERS FROM THE CLAN

T'u-ssu are possessors of territories and subjects allotted to them by the emperor, and as beneficiaries of territories, and also the appointed defenders of them have the right to make legal claims against illegal appropriators of their territories. Since subjects are allocated to the t'u-ssu to provide them with defenders of their territories, each t'u-ssu is listed as having a fixed number of regular soldiers. A soldier is not allowed to abandon his chief, a Monguor is not allowed to abandon the t'u-ssu, and it is because the t'u-ssu has to equip his own troops that he is exempt from paying taxes.

By the same reasoning, one who, with his followers, secedes from his t'u-ssu is not legally entitled to either territory or subjects, and ought to be liable to prosecution. Even if he is not prosecuted, he and his group are not exempt from the payment of taxes, because he does not hold a recognized territory, with its attached duties and costs of defense.

[13] *Annals* of Kansu 42: 60a–*b*.

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